zaddik—the miracle-working rabbi—as mediator between God and man).

In the period of enlightenment, the Jews, while casting off most of the trappings of the ritual laws, tried to elicit and determine the spiritual contents of the Jewish religion. It was thus that Reform or Liberal Judaism arose in Germany at the beginning of the nineteenth century. To the followers of either the Jews are not a people, but a religious denomination, not a national, but a spiritual community which, like Protestantism or Catholicism, can have its members among various nations. The essence of the Jewish religion they see in an ethical monotheism, with its eternal foundations in the Pentateuch and the Prophets, while later Rabbinical teachings are to them the product of passing conditions, subject to modification.

This doctrine was specially important at the time of the struggle for political emancipation, when the opponents reproached the Jews with being a separate nation, and asserted that they could not, therefore, attain full citizenship in another nation. Liberal Judaism left the Sabbath and Jewish Feasts untouched; the ritual laws were not formally abrogated, but many were regarded as of secondary importance and the question of their observance was left to individual judgment. A sermon in the vernacular, organ

music, and choir were added to the service. Women, who in Orthodox Judaism occupy a secondary position in the synagogue and at religious ceremonies, were given a greater share in the services.

The doctrine of Liberal Judaism gained an ally in the "Science of Judaism"—founded in Germany in the first half of the nineteenth century by Leopold Zunz, Abraham Geiger, Samuel Holdheim, and Zacharias Frankel—which,

organized. They obey the orders of their *zaddikim,* some of whom have a large following, *e.g.* the *zaddilc* in Gora Kalvarya (near Warsaw), in Alexander (near Lodz), in Belz (Gralicia), and in Munkacz (Carpatho-Russia).